

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Poverty is a widespread phenomenon of human civilization. It could be imagined that as soon as human civilization started to accrue property and claim ownership of land and resources it started to become unequally distributed among different individuals. Certain individual have more than others and can be regarded as a rich one and others as poor. The modern concept of poverty also refers to the inequality in property distribution among individuals. Based on the minimum earnings required to meet basic needs, one fourth of the world's population, around 1.5 billion, is living under the nationally defined poverty line. It is hard to set a unanimous definition of poverty, and almost impossible to set a universal line to demarcate poor and rich. Thus poverty remains a concept defined particularly based on the ability to meet basic requirements of an individual or as a family. Although absolute poverty was defined by World Bank as people who have a daily income of less than \$1.25. This value was based on the mean of the poverty level set by poorest 15 countries. Of course, this value will vary depending upon the living standards in a particular country. Thus poverty is a relative phenomenon. Grossly, poverty can be regarded as a lack of enough resources to fulfill requirements of a healthy living. Rather than just being a monetary deprivation, poverty is a multidimensional phenomenon of living. In this regard multidimensional poverty index (MPI) is taken as a better measure of the poverty. This MPI is calculated based on the deprivation of at least 33% of the indicators such as nutrition, child mortality, years of schooling, children enrolled, cooking fuel, toilet, water, electricity, floor and assets of three dimensions of MPI i.e.

health, education and living standards. UNDP annually publishes human development reports based on the expansion of human choices and achievement of well being, and world countries are ranked based on these indices. Nepal herself belongs to the category of countries with low human development, ranking at 157th position on a list of 186 countries.

Identification of roots of poverty and implementation of policies to eliminate poverty for the improvement of living standard of its population falls among the top priorities of any developing or developed countries. As stated earlier there is a lack of unanimous definition of poverty. Some of the notable definitions of poverties are as follows,

According to UNDP, which is the world's leading organization that surveys people's living standards and poverty level, defines poverty as a state where most basic opportunities and choices of a human life is denied. By most basic opportunities it means that the choices those lead to the healthy, creative life and decent standard of living, freedom, dignity, self respect and respect for others. (UNDP, 1997, p. 27) Taking poverty as a multidimensional phenomenon, income is not always a barrier to access to the opportunities. Other factors that lead to the denial of most basic needs include social discrimination based on gender, race, caste, ethnicity etc. Thus another aspect of poverty is not associated with the differences and inequality in economical aspects of life but associated with the social and cultural aspects.

The past 25 year data shows that the per capita consumption is increasing steadily in industrial countries (about 2.3% annually) over the in East Asia (6.1%). Even south Asia itself is seeing a rise of 2.0% during this period. This being said,

these countries are still far away from the per capital consumption of developed countries.

1.1.1 Poverty in Nepal

Poverty is a burning and challenging issue of 21st century. For a developing country like Nepal, poverty becomes even more challenging for the overall development. As mentioned earlier, poverty has been described from different perspectives. Income based poverty, weakness in different aspect of human development, and social exclusion are the main aspects of poverty.

Percentage of people living under the poverty line can be taken as the main indicator of the income based poverty. Likewise, human development indicators are also equally important as these indicators do not change according to the changes in income based indicators. These indicators include access to existing resources, human resource development and participation in social, political decision making processes etc.

Generally speaking, people who are struggling for the basic needs, education and medicine, are regarded as poor. This means that the scarcities of these things indicate poverty. In Nepal, the first poverty estimation, based on income, was carried out in 1976/77. Following this NPC publishes a comparative report every five years. Comparison of this report with the similar report from other developed countries shows huge differences and backwardness.

According to the census 2011, total population of Nepal is 26,602,809, with 21,05,876 female and 13,63,510 male population.

Ninth five year plan (i.e. 2054-2059) was concentrated mainly in poverty alleviation, but this plan had not been successful to achieve its goal as poverty

increased from 42% to 49%. Again, tenth five year plan (2059-2064) had been successful to some extent to reduce poverty. As it can be seen from the table 1, the poverty in Nepal is declining steadily, though very slowly.

Table 1.1: The dynamics of poverty in Nepal

S.N.	Year (AD)	Population below poverty line (%)
1	2001/02	42.0
2	2006/07	31.0
3	2009/10	25.5

According to the new poverty line set by Nepal, the poverty incidence (head count rate) for Nepal in 2010-11 is 25.16 percent. There is some variation of poverty in urban and rural areas. The poverty level is much lower in the urban areas (15.46 percent) than in the rural areas (27.43 percent). (NLSS, 2010-11)

Poverty is relatively lower at the urban hill region, with a poverty incidence of 9 percent. The extent of poverty is also far smaller in this region. Though there is some correlation, poverty distribution is not limited to the geography or the developmental status of a region. Within urban areas, poverty ranges from 9 percent in urban hills to 22 percent in urban Terai. Within rural hills, poverty ranges from 16 percent in eastern region to 37 percent in mid and far western region. Within rural Terai, poverty ranges from 21 percent in eastern region to 31 percent in mid and far western region. Within each of the development region, except the Eastern, hills have higher poverty rates than Terai. The depth and severity of poverty is highest in rural areas of western and mid-far-western region.

Table 1.2: Distribution of poverty according to caste

Caste	Head count index	Poverty gap index	squared poverty gap index
Hill Brahman	10.34%	1.73%	0.48
Hill Kshetriya	23.40%	5.55%	1.86
Tarai Brahman	18.61%	1.75%	0.19
Hill Dalit	43.63%	10.89%	4.22
Tarai Dalit	38.16%	8.09%	2.24
Newar	10.25%	2.07%	0.70

Source: NLSS (2010-2011)

Table 2 shows that the head count index and poverty gap in hill dalits are 45.65 % and 10.89% respectively. Similarly, in Terai dalits the head count index and poverty gap are 38.16 and 8.09% respectively. It is obvious from the table 2 that the dalit populations have more poverty than other castes. It also indicates that the poverty is more severe among hill dalits compared to that of the Terai dalits.

The poverty line establishes the distinction between the poor and the non poor. In particular, according to the 2010-11 poverty line, an individual in Nepal is considered poor if his/her per-capita annual consumption is below Rs.19,261.

1.1.2 Historical Development of Caste Hierarchy

The history of caste-based discrimination is approximately 300-3500 years old. Hindu religious texts and vedas reveal that the purush sukla of the tenth Mandal of the rig veda (one of the vedas) drafted between 1000-700 BC gave birth to the caste hierarchy in the Hindu religion. Untouchability and the caste-based discrimination was deeply rooted itself into the daily life of each and every followers of Hinduism especially during puran era (100 B.C.- 1200 A.D.) and

Shankaracharya era (778-826 A.D.). The practice of untouchability and caste based discrimination spread like a virus and became stricter day by day. (Intra Dalit 2005)

The world Dalit is based on four-fold Varna (caste) system, as Brahman, Kshetriya, Baishya and Shudra which developed from Hinduism. The caste division was also developed with feudal and patriarchal society. The groups of Shudra are victims of the caste based discrimination and untouchability. They are considered as lower castes, and they are regarded as people who exist to serve to the so call higher cast people. Shudras are living as second class citizens in Nepal, India and to some extent in Sri Lanka. Traditionally, the Shudra people have been assigned certain occupations by the so called higher caste people. Most conservative higher caste people still tend to oppose Shudras from changing their traditional occupations, making choices, and accessing available resources freely.

A) Legal Development of Cast Hierarchy

In Nepal, king Jayasthiti Malla (1366-95 B.S.) through this manar Myayahastra; king Ram Shah, through his chabbis thiti (26 commandments); and prime minister Janga Bahadur Rana, through his Muluki Ain (Civil code of 1854 AD) established caste-based discrimination and untouchability as legal obligations. Jayasthiti Malla established a new caste-based system and divided the citizens on the basis of professional castes. Later, king Ram Shah (1605-1633 B.S.), the king of Gorkha, also implemented this social classification. The civil code, 1854 B.S. was the first written codified law of Nepal and it followed the traditional trend of caste based distribution which is being followed since centuries.

Historically, Nepalese dalits have remained voiceless and it is slowly changing with recent political changes in the country. The state formalized the

caste system throughout the country during the regime of king Surendra Bikram Shah. Jang Bahadur Rana, founder of the Rana regime, promulgated the Muluki Ain (country code) in 1854. This code, the first proclamation of state authority and all matters concerning the social and religious rights of an individual, organized Nepalese caste and ethnic groups into four categories. (i) Tagadhari (caste wearing the holy thread, twice born) this included Brahmins, chhetris and thakuris, (ii) Matwali (liquor drinking), this mid ranking castes included Tibeto Burman and Indo-European tribal, (iii) Pani chalne- Chhoichhitio halnu napanne (castes from which water is accepted) and (iv) pani nachalne-chhoichhito halnu parne (from whom water is not accepted and whose touch requires purification by sprinkling gold dipped water) (MHDR, 2004, p. 58).

In 2001, Dalits comprised 12.9% of the total population of Nepal (2.9 million). Kami constituted the largest group, with nearly 30% while the Halkhor had the smallest population, with 0.12% (Population Census, 2001). There is no standard definition of a dalit but the concept still exists deeply rooted in the Nepalese society. Dalit communities, who by virtue of caste-based discrimination and untouchability are the most backward in the social, economic, educational, political and religious spheres, are deprived of human dignity and social justice. (NHDR, 2004)

Social division theory explains that after reaching a certain stage of development, society became divided on the basis of religion, specialization, economic status and occupation. This social division then created different social strata and religious rituals and reinforced these differences. The caste system then became solidified and these forms of solid divisions became hereditarily organized (Bhusan, 1989).

Dalits remain the victims of the absolute political system that left them voiceless and choiceless (NHDR, 2004). Even at the beginning of the 21st century, such words as 'bada' and 'chhota' continued in common usage. They were removed from the national country code of 1963. Over and above that preparing discriminatory vocabulary, the Dalits are largely included into the Nepal's army, administrative, diplomatic and political strategies. (Nepal Human Development Nepal, 2004).

Dalit people are being subject of hurtful discrimination, segregation and seclusion. They are "economically exploited, politically voiceless, socially humiliated and even treated as untouchables." In the main branch of Sudra there are some castes those adopt religious rituals exactly as adopted by other upper class castes and still they are called "Dalits" in our country. Sudras were thought to be untouchable and their work was limited to the sanitation 'ploughing, doing leather works, making ornaments of precious metals, making dress any playing traditional musical instruments in ritual functions and ceremonies etc. Now a days these Sudras are known as Dalits (Dalit in Nepal, 2001).

Dalits are backward in socio-economically, religiously, culturally and politically. Other castes and ethnic groups dominate Dalits. The discrimination is gradually decreasing along with the development of the country and expansion of the education (National Dalit Commission, 2002).

The Dalit groups identified by the Dalit Ayog (May, 2002) are as follows:

1) Hill Dalit

Kami, Sarki, Damai, Sunar, Gaine, Badi, Parki, Chunara, Kuche and Kadara.

2. Newar Dalit

Kusude, Kasai, Chyame, Pode, Dhaier (Dyahra)

3. Terai Dalit

Tatma, Paswan, Dushad, Bhatar, Mushahar, Khatwag, Chamar, Dom, Halkhar, Badimar, Chedimar, Gothi and Thangar.

1.1.3 Present Situation of Dalits in Nepal

The dalits are defined as those castes of people in Nepal who are categorized as untouchables in the old Muluki Ain (civil code 1853 until the formulation of Nayamuluki Ain (civil code 1962). The dalits have been placed at the bottom level in the Hindu caste hierarchy. They live both in the terai and in the hills. The major dalit caste groups in the terai are Musahar, Chamar, Khatwe, Tatma, Dom, Dusadh etc. While such caste groups in the hills are Kami, Damai and Sarki. In Kathmandu valley, the major dalit castes include pore and chyame. Traditionally, dalits have been treated as unclean and untouchable and are discriminated almost in every walk of life-be it in the terai or in the hills. So much so that even body touch with certain groups of these people like Dom is considered to be physical contamination and to become pure one needs to take bath or sprinkle gold treated water. These problems, however, have not been created by the dalits themselves. All such problems exist due to the long held tradition of the communities in the society (Terai dalit P.N. 1).

Nepal herself being predominantly a Hindu country has all these traditions accumulated in the society from centuries. Twenty percent of the total population of Nepal constitutes the service caste (so called untouchable low caste or Dalit).

That is engaged in traditional occupations with lower social status. Hindu society recognizes the caste hierarchy of four classes of varnas. Brahmins include scholars and priests, Kshetriya include rulers and soldiers, Vaisyas include merchants as farmers and Shudra are considered as lower caste.

Even today the untouchability is deeply rooted in the society. They are neglected from various opportunities of the state benefits. The main causes of backwardness of Dalit include the socio-economic, political, literacy rate, health, justice system etc.

1.2 Statement of the Problem

The problem of poverty is not concerned only with underdeveloped countries. It is a problem of developed as well as developing countries. But it differs from one nation to another depending upon the economic status of the countries. Nepal is a country of villages, 82 percent of total population live in rural areas. More than 82 percent people are engaged in agriculture. (WDR, 2001) So, economy of Nepal basically depends on traditional agriculture.

But the productivity in agricultural sector is very low on account of the lack of irrigation, fertilizer and agricultural credit. Similarly, rugged technology, small and fragmented holding of land, living in environmental degraded areas and housing in agricultural land have decreased the marginal productivity of land to the minimum level. Thus the living standard of farmer is very low and their ways of living is dominated by poverty (Terai dalit, 1998).

One of the major objective of this research is to identify causes of poverty among dalits in a highly dalit populated village development committee of Gulmi, the Pallikot VDC.

According to the world development report (1999/2001), the per capita income of Nepalese people is Rs.7663 but in Dalit's per capita income is Rs.4940. It shows that the economic condition and social condition of Dalit are very low. About 95 percent of Dalits are landless in terai and 80 percent of Dalits are unable to produce agricultural product. Dalits bear a much higher burden of poverty compared to non Dalits (Nepal Living Standard Survey, 2010/11). The percentage of poor among Dalits is 42 percent compared to 23 percent for the non-Dalits (MLSS, 2010-11).

The current research focuses on three untouchable caste groups, the Damai, Kami and Sarki of the Pallikot VDC in district of Gulmi, western region of Nepal.

Research questions

The following questions have a guiding force to lead the researcher ahead and research at conclusion with reliable findings.

1. Are Pallikot Dalit really poor than other caste ?
2. What are the factors which play vital role in degrade their social life ?
3. What may be the main cause of poverty in dalit people ?

1.3 Objectives of the Study

Objectively, this study is concerned with the identification of causes of poverty among dalits. As poverty remains as an epidemic among these castes the current research will help pinpoint burning issues and pave a way for the poverty alleviation in this region. Objectives of this research are as follows,

1. To find out the nature and causes of poverty in Dalit community, taking Pallikot VDC of Gulmi as a study area and example.
2. To examine the magnitude of social discrimination against dalit.

1.4 Significance of the Study

This study identifies the causes of poverty in Dalit community at Pallikot VDC. The untouchability is deeply rooted in this society and they have become victim of caste discrimination. Therefore, this study will help to analyze the causes of poverty and social injustice in Dalit community.

This research will have significant impact and will contribute to the following areas.

1. Through the depiction of existing inequality and social injustice, this study will help to analyze the situation of dalits in our country.
2. This study will help to find out the causes of poverty in dalit community, which can be taken as a guideline for the planning and policy making for the poverty reduction programs.
3. It will also be useful for researchers for further study in this area.
4. It will be useful resource for researchers, experts, teachers, student and many other related personalities.
5. It will be valuable information for the NGOs, INGOS and other organization who are targeting minorities and Dalits.
6. Broadly speaking, this study will pave a way for the development of programs, policy making and implementation of those efforts in the underprivileged communities throughout the globe.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Literature Survey

Poverty remains one of the most challenging issues for the overall development of a country, particularly for developing countries. Nepal is the sixth poorest country among the south Asian association for regional cooperation countries (SAARC) (Nepal Human Development Report, 2004). Widespread existence of poverty is indicated by most of the economic and social indicators. However, a very limited number of researches have been carried out in this direction. Some of the accessible resources and literatures are summarized in the following paragraphs.

The term poverty refers to the lack of sufficient material and cultural resources to sustain a healthy existence of a human being. The study of the poverty is central to the examination of social inequalities, including analysis of distribution and impact of poverty and the causes for the poverty. Categories of poverty in developed societies usually include the unemployment, people in low-paid or part-time employment, the sick and disabled, seniors, members of large families and single-parent families. Although the poor themselves have often been blamed for their poverty, which seen as the consequence of some form of personal inadequacy such as laziness or idleness, most studies explain the existence of poverty in terms of the social and economic structure of industrialized societies. Poverty is seen as an indicator of class and gender relations in an industrial society, so poverty is regarded as an indicator of inequalities in economic relations between different countries; the poverty of the third world countries being directly related to the accumulation of wealth by developed countries (Dictionary of Sociology).

Today, poverty has become serious issue and a worldwide challenge as well as a great and serious problem over the last five decades. Larger numbers of studies have been done on institutions and large amounts of investment have been made on the poverty alleviation. Through different programs, huge amount of spending is still being made for poverty reduction programs but the real outcome is not been effective yet. Despite such a huge spending of money and time overall poverty still remains as such throughout the globe. Though poverty alleviation objective has become the international slogan, it is still a challenging issue for both developed and developing countries. Even though a large number of international institutions offer to alleviate poverty, the problem of poverty has remained not only a problem for a single nation but a global challenge. These are some of the reasons why poverty has remained increasingly a major concern for researcher, public, political establishment and even for the students of sociology/ anthropology.

Most of the Dalits people are poor and landless (Dalit in Nepal, 2001). Their traditional occupations are stigmatized by the society and even if some how they try to pursue it, they can't compete with the cheap products available in the market. Cheap products have displaced their means of living. (Bhattachan, 2003) It is therefore, they are not only socially discriminated but also economically backwarded. They have low economic growth in comparison to other castes where per capita income in Dalits NRs.4940, Newar's 11553 and other castes 7673. The income of Dalits 0.110, Newar's 0.289 and other's 0.179 and human development indicators of Dalit's 0.239, Newar's 0.457, and other are 0.325." This situation shows that Dalit is backwarded caste in Nepal. (NESCAC, 1998)

According to the tenth Plan, "Dalits and neglected communities" states that Dalit's are those who have been marginalized from different opportunities of society and state. Dalits have been backwarded from every aspect of socio-political

and economic issues because of the prevalence of ages old poverty and social deprivation. This section of population could not get social respect in practice due to existence of caste system and in human behavior because of ineffective enforcement of laws, which categorically has made the caste system punishable. In this way we can easily say that Dalits are poorest of the poor in many aspects in Nepal.

Maharjan, Lalita (2005) by using primary data identified the main causes of poverty in Dalit community as the social inequality and agricultural occupation. So they are very poor, and the poor people are illiterate and unemployed. They have little land; due to the lack of sufficient land for farming they are very poor.

Survey showed that poor people are mostly illiterate and unemployed. 8 households of dalit have marginal land up to 0.5 ropani and one household has 16 ropani lands and 70% dalit are engaged in agriculture and 3% in non-agriculture sector. She identified that, the mean income of the absolutely poor household is Rs. 7.44 per day, which is far below the absolute poverty line and 93.83% of the lower cast households are absolutely poor. She explained that the cause of poverty in rural Nepal is due to low productivity of agricultural sector on account of the lack of irrigation, fertilizers and agricultural credit, backward technology, small and fragmented land holding, production for only self-consumption, overcrowding in land, lack of market facilities and other basic infrastructure, lack of farm job and alternative employment opportunities etc.

Rai (2005), submitted a thesis entitled "Poverty alleviation policy and reality in Nepal" to sociology and anthropology department, his study showed that the caste/ethnic groups Bhujel, Bishowkarma, Magar, Tamang and Rai have proportionally less attainments in the service based jobs that provides regular cash

income. Gurungs, Chhetries and Brahmins are dominant in these occupations. Gurungs are mainly dominant in police and military forces, Chhetries and Brahmins are in government and official works.

His study also showed that the situation of Bhujels, Magars and some of the Rais is very harsh, due to which the chain of poverty is further deepening. The household having economically high status are generally dominant in social sectors, where as economically low status households have no access, and benefits are comparatively less accessible. The economic stagnation of these castes is due to different factors not just due to single reason. Some of those factors include their cultural beliefs, practices, ecological conditions, physical infrastructure and the way they respond to these factors. At the micro-socio-economic and cultural phenomena, those of these conditions are untouched by the efforts of the policy making and implementing body. Those predominantly deprived groups are still lie backwards in terms of economic life, social life or probably that of political life in future.

In another poverty based report by Dr. Diliram Dahal, "poverty or plenty innovative responses to population" (2053), found that the main occupation of people in Pipalbote is agriculture and farming and the productivity of crops is declining every year. As there are no proper retaining walls in terraces, rain washes away some of the top layer of soil every year and thus the nutrients of the soils are simply lost. His research shows that the land is not the only limiting factor of agricultural productivity but also the inputs and efforts to increase productivity are limited. Further the concept of comparing capacity is subject to change, depending upon the changing lifestyle and living aspirations for higher standard of living. So for the concept of carrying capacity has been applied in Nepal in a very broad sense without analyzing the dynamic aspect of resource allocation patterns and also

without looking at the interrelationships of the variables discussed above. He concluded that the population of this area does not rely entirely on the land; rather it draws its subsistence from the broad national and even the international economic system.

Tulsi Pandey (No date) in his research "poverty and state policy" concluded that due to the lack of effective implementation of land reform program and consequent change in the existing agrarian structure, the world bring about a negative result to the interest of those who were formulating and implementing programs. None of the land reform programs turned out to be effective. The basic agrarian structure remained unchanged. Mechanisms of marginalization and landlessness remained intact. When these land reform programs were announced, the Panchayat system was itself had lots of opposition in 1979 as it had during its initial period. It felt a problem of legitimacy of popular support. Therefore, forests of tarai were distributed among peasant by various organization and agencies with their vested interest to gain votes. Ban Basobas Sambandhi Samaya Samadhan Adhikar Sampanna Ayog was constituted in different parts of the country for this purpose.

2.2 Nepal living standard survey 2010/11

Overview

Nepal living standard survey has conducted a research for the purpose of measuring the extent and depth of poverty. Different analytical domains represented in the NLSS III survey are, Himal (High mountain), urban (Kathmandu valley), urban hill, urban terai, rural eastern hill, rural central hill, rural western hill, rural mid west and far western hill, rural eastern terai, and rural mid west and far west terai.

Table 2.1. Poverty profile by analytical domain

	Head count index	Poverty gap index	Squared poverty cap index
Nepal	25.16	5.43	1.81
Urban	15.46	3.19	1.01
Rural	27.43	5.96	2.00
Mountain	42.27	10.14	3.54
Hill	24.32	5.69	2.09
Tarai	23.44	4.52	1.31

Source : NLSS, 2011.

Survey identified that there is a significant variation in poverty rates among the different analytical domains. It shows that urban hill is the least poor region with a poverty incidence of 9 percent. The depth and severity is also at the

lowest for this region. Within urban areas, poverty ranges from 9 percent in urban hills to 22 percent in urban terai. Within rural hills, poverty ranges from 16 percent in eastern region to 37 percent in mid and far western region. Within rural terai, poverty ranges from 21 percent in eastern region to 31 percent in mid and far western region. Within each of the development region, except the eastern, hills have higher poverty rates than terai. The depth and severity of poverty is highest in rural hills of western and mid-far-western region.

This survey identified that households headed by agricultural wage worker are poorest. Whereas those headed by professional wage workers are the least poor. Survey shows that households in which the head is a professional wage-worker have a poverty rate 6 percent compared to households with a head in agriculture, with poverty rate of 47 percent. Households with head self employed

in agriculture have poverty rate of 27 percent, which is close to the poverty rate of households with the head working in other-wage workers.

Survey shows that poverty falls drastically for households with more than one hectare of agricultural land. It shows that poverty rate falls, both in rural and urban areas, with increase in the size of arable land. In rural areas, households with more than one hectare of agricultural land have lower than average poverty rates. In urban areas, reduction in poverty appears even with smaller land holdings.

Poverty alleviation fund has conducted a research in six districts. It includes the total 22,000 households' beneficiaries as members of community organization. 61 percent households fall under hard core poor category (i.e. food sufficiency less than 3 months among other criteria set by the community) in six districts namely Darchula, Mugu, Pyuthan, Kapilabstu, Ramchhap and Siraha, 24 percent households fall under medium poor category (i.e. food sufficiency more than 3 months but less than 6 months, among other criteria set by the community) and 15 percent households fall under poor category (i.e. food sufficiency more than six months but less than a year, among other criteria set by the community), and 15 percent households fall under poor category (i.e. food sufficiency more than six months but less than a year, among the criteria set by the community).

Again, among those beneficiary community organization member households, 45 percent are from dalit and 32 percent from Janajati communities. Likewise 56 percent of co members are female.

A book "Chhapama Dalit", under in title "Dalit jatira Garibi: This book depicts the economic and social condition of dalit. A survey shows that the economic condition of terai dalits is very backwarded, and about 40 percent dalit have left their traditional occupation. This book also lists the different types of

occupation in dalit community. It shows that the main occupation of terai dalit is agriculture. Survey shows that 95 percent terai dalits lack their own land. These landless dalits are backwarded in all aspects of life such as education, social economic status, politics etc.

The Nepal living standard survey 2001, estimated the income level at the current price at Rs.6100 to meet the expenses on daily minimum average of 2124 kilo calories from food requirements. Likewise the average farm size of holding for low income household is less than 10 hector. The lowest 25% income groups have only 37% of their land in plain and irrigable areas where as there are 54% of such lands with people of highest 25% income groups.

Joshi Govinda (2001) submitted a thesis entitled "poverty in hill rural area of Nepal" to sociology/anthropology department Patan, he has categorized the poverty in two type i.e. relative poverty and absolute poverty.

This research indicates that 78% household or 19.21 percent people are relatively poor and Rs.12.32 per capita per day has been drawn as absolute poverty line for the study area. On the basis of this survey, it is estimated that 41 percent of households and 41.66% of total population are absolute poor.

"A survey of employment, income distribution and consumption pattern in Nepal" Kathmandu, Nepal was the first official attempt to define and quantify the level of poverty in Nepal by National planning commission (NPC) 1978. This survey established absolute poverty line at NRs. 2.00 per capita per day at 1976-77 prices. This was based on the expenditure required to buy food, giving average daily intake of 2256 calories and value.

A research report on Terai dalit (1998) identifies the different causes of poverty in Terai dalit community. It shows that one of the cause of backwardness in dalit community is the lack of sanitary health condition. This book also explains that the dalits live in unhygienic conditions right from their birth until the death. If dalit communities improve their social conditions, it is not very difficult for them to reach the status of other non-dalit castes. This survey also identified untouchability as the main problems for dalit. Problems like untouchability could be removed via political consciousness of dalits. It shows that only 18% of these people are literate. Literacy rate among the women is even worse; Just 7 percent, whatever literacy rate that is there is mainly due to the school going children. It shows that most of the young and old people, both men and women are illiterate.

A research book entitled "Intra dalit discrimination, a fact finding report" explains the intra dalit discrimination. Intra dalit discrimination has rooted itself in the Nepalese society since ages. Similarly, caste-based-discrimination has also dominated the social behavior since centuries. In a developing and transforming age such caste itself is the worst image of our society. Nepal has been open to the outside world for more than 50 years. The tradition of discriminating people on the basis of caste and avoidance of people from these castes still exists in the Nepalese society, thus victimizing approximately 4 million dalits and depriving them from their rights. He identified that the two kinds of inequalities namely untouchability and discrimination have been prevailing in the Nepalese society. Dalits ranking lower in their own community bear the double pain of untouchability and discrimination.

CHAPTER III

RESEARCH METHODOLOGY

This study is mainly focused on the prevalence and the underlying causes of poverty in Dalit community at Pallikot VDC, Gulmi. This chapter includes various details about the process through which this research was conducted and the various procedures, difficulties and various types of data collection. The methodology of this study is outlined as follows.

3.1 Rational Selection of the Study Area

Dalit population in Pallikot VDC is around Damai-130, Kami-257, and Sarki 6 (NDC). The dalit population of pallikot VDC accounts for 13.5 % out of total population of 2862. Statistically, Damai 4.5 % (national average 1.72 %), Kami 8.99 % (national average 3.94 %) and Sarki 0.21 % (national average 1.40 %) dalit thus, dalit population in this VDC is significantly larger than the total national average dalit population (CBS, Nepal). Including above mentioned statistics the following points were considered in choosing this region for this study.

1. So far no one has done any research about the poverty in this area.
2. The dalit of this area are far behind in various aspects of life including social, political, educational field and literally almost every aspects of life.
3. Geographical consideration was another reason as this VDC is not very remote and data collection is relatively easier.
3. As mentioned earlier in the introduction poverty is more prevalent among hill dalits, this region is a perfect example to explore the existing inequalities among different castes.

4. Caste distribution is significantly diverse which includes Brahmin, chhetris, magars and dalits, which is a typical caste distribution in most part of the western hill region.
5. One another reason is the relatively larger population of dalit compared to the national average dalit population. Also, dalit community in this VDC suffers deeply from poverty, untouchability and several other social and economic inequalities compared to other so called higher castes.

3.2 Research Design

This study is mainly based on the micro level study of the dalit poverty. The study has been done on the descriptive type of sampling household survey method. Which is the most commonly used methodology for such research. The study analyzes the existing state of poverty in dalit community at Pallikot VDC. Observation and interview were the two survey methods for data collection.

3.3 Sources of Data

This research is based mainly in primary as well as secondary data, which are discussed below. The primary data were collected from the sampling household survey, through interview and questionnaire. Secondary data were collected from central bureau of statistics, available resources at central library of Tribhuvan University, Jagaran media house, district profile of Gulmi and other related publications, CERID Library etc.

3.4 Population and Sampling Size of the Study

The total no. of dalit household in Pallikot VDC is 76. In this research 50 households were chosen purposively as a representative of the total population covering two third of the population.

3.5 Data Collection Procedures

A field survey was carried out to collect the required information on 50 household in the study area. Purposive sampling technique was used after preparing list of households. Interview observation and interview with informants was used as a tools of data collection.

Social survey is well known technique to collect the quantitative facts from a sample unit. By using survey method in the form of schedule, data were collected on age, sex composition, family size, land holding, education status, major occupation to decision making sector and their perspectives relating to the deprivation, individually.

An interview is the necessary component of participant observation. The interview schedule was originally drafted in English was translated into Nepali. After that a meeting was scheduled with the responsible households of the study area. Data collection was done in person via interview with that population and recorded into a survey form. Therefore, data collection technique usually included interview schedule, observation and interview with informants.

3.6 Data Processing and Analysis

The qualitative and quantitative data collected from primary and secondary sources were processed and analyzed and separated into different groups. The qualitative data was described in simple descriptive way. The quantitative data was described using simple statistical tools such as tabulation, frequency and percentage. Before analysis the finding, editing, coding and classification of data was done. The physical factors such as demographic features, population structure, age, sex structure, education structure etc. was descriptively analyzed.

3.7 Identification of Nature of Poverty

In order to analyze the nature and causes of poverty in Pallikot VDC a descriptive method has been followed. For this, households are classified into a number of groups on the basis of family size, occupation, educational status, ethnic groups, landholding size etc. Relationship between these socio-economic characteristics, social discrimination and poverty has been established to examine the nature of poverty in Pallikot VDC.

3.8 Delimitation of the Study

The study has own delimitation due to time and resource constraints. So it focuses particular issues which could be investigated within the limit of the time frame and available resources. Following are the delimitations of the study.

- The study will be delimited in the Pallikot VDC ward no. 1, 2 and 3.
- The study does not over the educational status of the dalit community.
- Poverty of dalit community will be measure through interview schedule.

CHAPTER IV

INTRODUCTION OF THE STUDY AREA

4.1 Demographic Characteristics of the Pallikot VDC

A demographic study of the sample population not only helps to understand the different aspects of the life of people but also allows a comparison with national figure. The nature of poverty in dalit community operates in a complete web of socio-economic and cultural setting.

According to the statistical report of Pallikot VDC 2011, the total population of Pallikot VDC is 2862 in which male population is 1,178 and female population is 1,684. The total population of dalit people in ward no. 1, 2 and 3 are 28,318 and 89 respectively. 50 households were chosen from ward no. 1, 2 and 3. Out of which 5 household from ward no. 1, 30 household from ward no. 2 and 15 household from ward no. 3, total 57 respondents were taken as sample.

The study of nature and causes of poverty helps to understand the various aspects of their life. In this view some important characteristics such as age, sex, family size, education status, occupational income economic status, health of people were take into consideration.

According to the CBS 2001, the total population of Nepal is 23,151,433 and the total population of study area is 4048 according to statistical report of Pallikot VDC. In the study area population of female is greater than the male. The highest population of age group is (6-10) years. There is least population above 80 years. But one male is 92 years and one female is 103 years.

Table 4.1. : Age Wise and Sex Wise Distribution of Population of the Study Area

Age Group (in year)	Male	Female	Total
0-5	231	233	464
6-10	285	274	532
11-15	251	277	528
16-20	210	219	429
21-25	199	209	408
26-30	155	156	311
31-35	131	129	260
36-40	142	118	260
41-45	107	86	193
46-50	79	97	177
51-55	54	55	109
56-60	60	57	117
61-65	38	57	95
66-70	40	42	82
71-75	23	26	49
76-80	13	13	26
81-85	3	3	6
86-90	-	-	-
91-95	1	-	1
96-100	-	-	-
101-105	-	-	-
106-110	-	1	1
	2022	2026	4048

Source: Statistical Report of Pallikot VDC, 2009.

4.2 Caste Distribution of Dalit Community

Nepal is the Hindu kingdom. Nepal has therefore, a predominantly Hindu population and caste system.

Table 4.2 : Caste Distribution of Dalit Community in Nepal

S.N.	Caste	Population	Percent	Male	Female
1	Kami	895954	3.94	432937	463017
2	Damai	390305	1.72	188329	201976
3	Sharki	318989	1.4	153681	165308
4	Chamar	269661	1.19	138878	130783
5	Mushahar	172434	0.76	88041	84393
6	Dushada	158525	0.7	52173	76352
7	Sonara	145088	0.74	72331	72757
8	Lohar	82637	0.36	42270	40367
9	Tatme	76512	0.34	39606	36906
10	Khapte	74972	0.33	38643	36329
11	Dhobi	73413	0.32	38350	35063
12	Shatar	42698	0.19	21515	21183
13	Bantar	35839	0.16	18139	17700
14	Chidimar	12296	0.05	6516	5780
15	Dom	8931	0.04	4631	4300
16	Gaine	5887	0.03	2857	3030
17	Badi	4442	0.02	2152	2290

18	Halkhor	3621	0.02	1848	1776
19	Patharkotta	552	0.01	286	266
20	Undifened Dalit	173401	0.76	85063	88333
	Total	2946157	13.07	1458246	1487911

Source: Population Census 2001.

Hindu society recognizes a caste hierarchy of four classes as, Brahmins, Kshetriya, Vaisyas and Shudra (Dalit). Prithvi Narayan Shah, in his Divyopadesh (the great lesson), mentioned that Nepal is a common garden of four castes and 36 vernas. This also shows that the caste system in Nepal has got a well recognition and historically associated with its development and unification as a single country from small states. The total population of Nepal is 23,151,423 (CBS, 2001), and the total population of dalit in Nepal is 2,946,157 in which male are 1,458,246 and female are 1,487,911 in Nepal in the year 2058. Where Kami occupied 3.94 percent it is the higher percentage rather than other dalit. Dalit population covers 13.07 percent of the total population. Among them Kami, Damai, Sarki and Bantar are highly spread all over the country. The table shows that Patharkatta are in negligible percentage. Female population of dalits is higher than the male population.

4.3 Caste/Ethnic Distribution of Total Population in Pallikot VDC in Gulmi District

Table 3 shows that the population of Magar and Dalit are high in Pallikot VDC. Magar are 59.83 and dalit are 16.30 there is the least population of Brahmin except others. Dalit community suffers more from poverty more than any other castes, because they are the victims of untouchability and inequality in the society.

Most of them are making their living based on the seasonal migrant work. Therefore they can only maintain poor subsistence.

Table 4.3: Distribution of different ethnic groups and castes in Pallikot VDC

Caste	Ward No.									Total	%
	1	2	3	4	5	6	7	8	9		
Magar	204	283	277	421	503	56	185	30	193	2422	59.83
Brahmins	134	12	-	-	-	203	54	-	34	437	10.91
Kshetriya	457	39	5	-	-	7	9	-	-	517	12.64
Dalit	28	331	79	-	-	28	182	12	-	660	16.30
Other	5		7		-	-	-	-	-	12	0.29
Total	828	665	368	421	503	294	430	312	227	4048	

Source: Statistical Report of Pallikot VDC, 2009

4.4 Caste Distribution of Dalit Community at Pallikot VDC in Gulmi District

Majority of the population in pallikot VDC is of magars and dalits. Dalits are relatively poorer than any other castes living in the same community. Several factors can be accounted for their poverty. The deeply rooted caste based discrimination, untouchability, lack of education, awareness, low productivity and lower income due to their traditional occupations, lack of enough arable land, lack of government support or any other organizational support, lack of reliable source

of income etc. are some of the more obvious factors responsible for their backwardness.

Table 4.4: Caste Distribution of Dalit Community in Pallikot VDC Ward No. 1, 2 and 3.

Caste	Population of household			
	Ward No. 1	Ward No. 2	Ward No. 3	Total
Kami	28	63.	25	116
Damai		18		18
Sunar		80	34	114
Sarki		55	10	65
Total	28	216	69	313

Source: Statistical Report of Pallikot VDC, 2009.

4.5 Analysis of possible factors of poverty:

In a long run poverty is technically determined by the differences in income and expenses and possible savings. The lower the savings, the greater is the chances of being poor. With this in mind several sources of income and expenses are analyzed and presented in the following paragraphs.

4.5.1 Size of Landholding

Most of the dalits own only a small fraction of land, which is too small to grow enough food for a family, for a year. It was found that they own two types of cultivable land, khet and bari. Khet is basically designed paddy field which can hold water for a relatively long time and support paddy. Bari is designed for crops that do not require that much of water mostly maize, soybean, mustard, wheat etc.

Although their land property is very small, almost every family is involved in agriculture. The distribution of landholding by a family is highly skewed and

associated income is fairly scanty. The size of the land description of the dalit community in the study has been presented in the table 4.5.

Table 4.5: Distribution of Land among Sample Households

Size of landholding	Total HHs	Percent of HHs
Landless	2	4
Below 1 ropani	6	12
1-3 ropani	25	50
4-5 ropani	11	22
7-9 ropani	3	6
Above 10	3	6
Total	50	100

Source: Field Survey, 2013.

It shows that about 50 percent household has (1-3) ropani but 2 households are landless and only 6 percent household have above 7-11 ropani land. Four percent households are landless and 12 percent household have below 1 ropani.

The size of land holding in non-dalit is comparatively very large and the source of income is also very high. There size of land bowned by majority of the so called higher caste households is more than 10 ropani whereas 50% dalit household owned only 1-3 ropani land.

4.6 Family Size

Family size determines both the income and expenses. If more than a member of a family is involved in earnings that increase chances of increasing total income and saving hence decreasing chances of being poor. On the other hand if the whole family relies on the earnings of a sole member of a family, the chances of enough income and savings becomes significantly low. With such a limited

opportunity of employment and meager daily wages extended and large family will definitely weaken economic status of a family.

The following table shows the family size of Pallikot Dalit.

Table 4.6 : Family size of the Dalit Household

S.N.	Family size	No. of HHs	Percentage
1	1-4	6	12
2	5-7	18	36
3	8-10	16	32
4	11-15	10	20
	Total	50	100

Source: Field Survey, 2013.

Table shows that the family size of dalits in Pallikot is very large. About 32 percent household has 8-10 members and 36 percent household has the 5-7 members. Only 12 percent household has 6 members. Thus the family is relatively large sized joint family type. The larger family size also can be accounted for their increased expenses and as a cause of poverty.

4.7 Other Sources of Income

Dalit people of the study area are involved in different sector. People are participating in agriculture, livestock, daily wage labour, goldsmiths, blacksmiths, shoemaker, bamboo baskets and weavings and a limited number of people are now gone outside the country for job.

4.8 Share cropping and contract system

Due to the limitation of their own land they are work on others field as share cropping. Although land reform land 2021 (1964) directorates to both tenant and

land owners to share half and half of major production but the dalit people are doing share cropping system to owners as a half share crops basis of each harvest not just the major crops.

4.9 Perma System (labour exchange)

Perma system is well practiced in peak agriculture period such as Ashad, Shrawan, Kartik and Mangsir due to higher requirement of labour force at one time or day in farming seasons. To cope with this situation adopt the labour exchange process with each other. They cultivate and harvest the grain, with equal labour, which may be exchanged or could be paid.

4.10 Wage Labors

Wage labor is another source of income for poor family. In peak agricultural season, due to inability to fulfill the year's necessity by agriculture production in their own land they are involved into the daily wage labor. The value of wage is differs according to the nature of tasks and sometimes on gender as well.

Generally males do ploughing and digging and females do paddy planting and harvesting. Sometimes they carry the load of business man as a porter. They work to repair and build the houses as a carpenter and mossier. For this they are paid in both cash and grains.

Generally, male labour engages himself in ploughing (hali) they can earn Rs.120 to 160 cash or grain from 2 to 3 pathi and two meals per day. A female can earn Rs.70 to 80 or grains from 1 to 2 pathi and two meals per day.

4.11 Livestock

Animal husbandry is another income source of dalits in Pallikot . As a rural agricultural people, generally everybody has different types of animal for own consumption and for sale, if it surplus. It is a subsidiary income source of dalits of study area. There is no house without cow and chicken. Because of poor economic condition only 4 households have buffaloes. One striking observation is that all these cattles owned by dalits are less productive. Local breed cows produce relatively very little amount of milk and chickens takes too long to lay eggs or be ready for meat. Since their economic status is not good enough to own a buffalo, which is fairly expensive, they can' sell milk or any animal products to have a good deal of income.

CHAPTER FIVE

5.1 Nature and Causes of Poverty in the Study Area

Poverty arises due to small landholding, large family size and illiteracy, low level of education, unemployment and socio-economic structure. There is an interrelationship between poverty and socio-economic structure to find the nature of poverty problem. It is one of the objectives of this study because any poverty alleviation programs should first identify the nature and cause of poverty. Poverty is one of the main obstacles of economic development of any country and several social uprisings, civil wars, criminal activities etc could be blamed as consequences of poverty Thus poverty alleviation is not just an issue of development but also a challenging issue for the establishment of peace and harmony among different groups at different levels of socioeconomic strata.

Poverty is said that it is a multidimensional phenomenon and several factors determine the extent and prevalence of poverty in a society. Dalit community in pallikot VDC has remained under the huge social injustice from centuries. Some of the factors that has put them into such a huge social deluge of problems and poverty can be blamed on social structure, government's negligence, long held tradition of untouchability and caste based discrimination along with other factors such as family size, minimum land holding per capita, low productivity of land, lack of employment, lack of modernization of traditional occupation and due to lack of education and awareness.

5.2 Food Sufficiency from Own Land Production

Small landholding is one of the limiting factors for growing enough food for a family for a whole year. The table 5.1 lists the crop production and the duration for which it is enough.

Table 5.1 : Distribution on the Basis Sufficiency

Sufficiency	No. of Households	Percentage
Landless	2	4
1-2 months	30	60
3-4 months	15	30
5-6 months	3	6
Total	50	100

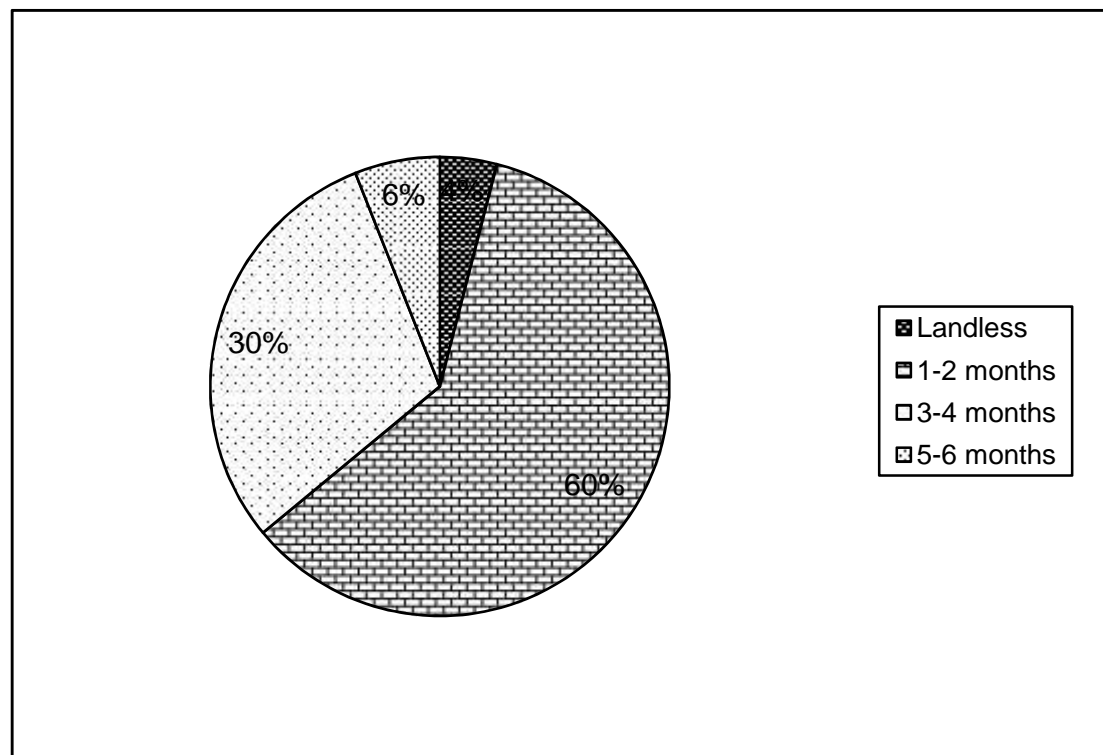


Table 5.1 shows that 60 percent of total households had sufficient production only for two months and only 6 percent household produced food

enough for about 6 months, from their own land. It shows that (99% people can't survive from the products of their own land. In other words 99 percent household could not produce sufficient food for throughout year and would suffer from a dire consequences of hunger and other problem given there were no other means of earning. It provides an account of the miserable economic condition of the majority of dalit community in Pallikot VDC.

The situation of dalit and non-dalit is very different in the same VDC. Non-dalits are so far from the absolute poverty. Most of the non-dalit have sufficient land and several other different types of income sources. The social, educational and economic condition of non-dalit in Pallikot VDC is very good but it is just opposite in dalits. Dalits are absolutely as well as relatively poor. Due to the lack of sufficient land, wage labours and service in India are other major source of income of dalit people.

5.3 Traditional Occupations

Occupations are the ways to make living, to earn for the needs of human beings such as food, shelter, clothing etc. In this study, it is found that dalit have slowly started to abandon their traditional occupations because their profession didn't earn much respect from other castes. Also, these traditional occupations have very limited output and their living became more and harsher due to several competitive factors and they couldnot make enough for living. Their traditional occupations have not been modernized therefore they are unable to compete with new technologies and cheaper products available in the nearby markets.

Table 5.2: Major occupations of dalits in Pallikot VDC.

S.N.	Name of Occupation	No. of Household	Percent
1	Agriculture + service in India	12	24
2	Shoemaker	3	6
3	Wage labour	14	28
4	Goldsmiths	2	4
5	Livestock + Agriculture	4	8
6	Blacksmiths	4	8
7	Weaving bamboo baskets and other handicrafts	4	8
8	Tailor	7	14
	Total	50	100

The level of income and the living standards are ultimately determined by the occupation of the household member.

In a traditional rural society, occupation of a household's head is the major source of income to which everyone relies as a result it takes the main role in decision making, which influences each and every aspect of the household's activities. The occupation of the selected household is given in table 5.2.

This table lists the major traditional occupations of dalits in Pallikot VDC. It shows that high number of household i.e. 28 percent are participating in wage labour. It can also be seen that the least number of households are participating in businesses i.e. 2 percent and 24 percent people are participating in agriculture and as a migrant workers in India.

5.4 Housing Condition

The housing pattern of respondents has been observed while filling the household questionnaire survey in the study area. Housing condition is important indicator to measure the economic status of respondent. The nature of houses found in the study area are presented and analyzed in the table. Housing condition is one of the most revealing aspects of the living conditions of the people in the rural of Nepal. This is a way to reflect their economic condition, so the housing condition i.e. the type of house has been considered as important characteristics of economic status of each household.

Table 5.3. Housing conditions of dalits in Pallikot VDC.

S.N.	Housing condition	Frequency	Percent
1	Roofed with thatch	3	6
2	House made up of mud and stone	46	92
3	House made up of cement and bricks with tin	1	2
	Total	50	100

Most of the dalit's houses are made up of mud and stone. Only one house is made up of cement and bricks with tin roof. Three houses are roofed with thatch. Poor sanitation was one obvious observations made on the majority of houses in dalit community. Several reasons can be regarded responsible for this poor sanitation including unhealthy stratification of the society, lack of education and awareness etc. Mostly, these houses contained one hearth on the ground floor and for the purpose of cooking food. There were no separate bedrooms or living rooms, so whole family sleep nearby hearth. Thus hearth (ageno) served two purposed as

an oven for cooking food and as a means of warmth during cold season. The upper floor served as pantry for storing their food, grains and the ascents are made up of notched wooden log known as lisno.

5.5 Consumption Pattern of dalits

The most important pattern of economic system of this dalit group is the higher expenditure compared to their income. Consumption is the most important variable of an economic system. Here our main concentration is consumption pattern of the dalit community. Their consumption items are divided into two groups i.e. food items and non food item such as clothing, foot wear, smoking, drinking, health, education etc. Different festivals celebrations caused major expenditure. Their annual consumption has been shown in the table 5.4.

The table 3 shows that 73.1 percent of the total expenditure of these households is spent on food items and only 26.8 percent of the total expenditure is found to have spent on non food items and expenses on education is included in the non food based expenses. Therefore the study shows that their expenditure in education is very low. Thus the nature of poverty is also governed by the consumption pattern of each household under study.

Table 5.4. Annual consumption of the poor

S.N.	Items	Annual consumption (MRs)	% of consumption
1	Food	120000	73.1
2	Non food (clothing, foot wear, education)	44000	26.8

Source : Field Survey, 2013.

The above table shows that 73.1 percent of the total expenditure of these households is spent on food items and only 26.8 percent of the total expenditure is found to have spent on non food items and expenses on education is included in the non food based expenses. Therefore the study shows that their expenditure in education is very low. Thus the nature of poverty is also governed by the consumption pattern of each household under study.

5.6 Educational Status

Education has not yet got a high priority in the dalit community. This survey found that there was not a single individual in the whole community with a college degree. However, one of the female dalits and 4 male were found to be SLC graduates. There were some people who were simply literate. Most of the dalits were illiterate. Asked about the reason for not going to school, some of the dalits said that they were extremely poor to afford time and resources for schooling. Table 4 shows that 66.66 percent of the dalits were in primary level. Highschool dropout seems to be one major problem in the whole community, asked about this reason most of the them replied that they were extremely poor.

Only 6.66 percent dalits has passed SLC level and only one dalit personnel had pursuing higher secondary level education.

Table 5.5. Educational status of dalits in Pallikot VDC.

Grade	Frequency	Percent
1-5	40	66.66
6-10	15	25
SLC passed	4	6.66
+ 2 level running	1	1.6
Total	60	100

Source: Field Survey, 2013.

Table shows that 66.66 percent of the dalits were in primary level. High school dropout seems to be one major problem in the whole community, asked about this reason most of the them replied that they were extremely poor. Only 6.66 percent dalits has passed SLC level and only one dalit personnel had pursuing higher secondary level education.

5.7 Social Factors

Dalits are suffering from cultural and religious problems, which have adverse effects in their economic life. Prevalence of the high degree of caste based discrimination in everyday life, including the food and drink, denial of entry into temples, restaurant and public places; it is conceived that dalits are supposed to manage carcass of dead animals and perform menial tasks. This study found that there are many superstitions and ill habits among the dalit community. Eating the carcass of dead animals and drinking excessive alcohol are some of them. But the rich and educated dalits of that community are deadly against carcass eating and alcoholism. Thus lack of education is one major cause of their ill habits which made them even poorer.

5.8 Demographic Factors

Dalits are socially and economically disadvantaged group. Saving has not yet got importance in the whole community which makes them more vulnerable to any harsh situation that may come up in future. There was a high rate of child marriages among dalit groups. Due to the lack of awareness and carelessness most of the dalit family had more than two kids and mostly under nurtured. Only a few

are aware of the need for family planning. This kind of situation causes increased expenditure and lead them to the deep pothole of poverty.

5.9 Health

Poor sanitation is a major problem in dalit community. Their settlement area was filthy because of their poor living condition. Dalits have poor health condition due to unhygienic food habits and poor sanitation within their communities. Due to the lack of knowledge on nutrition, food and balanced diet, malnutrition is commonly observed among childrens and women. Thus their health related problems result in low productivity, increased expenditure and ultimately weakening their economic status.

5.10 Political Awareness

In the study area none of the dalits were participating in politics either locally or nationally. There was no provision of representing dalits in national and local level elected bodies. There was a conspicuous absence of dalit representatives in the VDC, the local level parties are least concerned to include dalit members in their party. Such type of marginalization has made dalits backwarded in politics as well as on social and economic aspects.

5.11 Administrative and Legal Aspects

The government administrative net work is not sensitive and effective enough to deal with the caste based discrimination such as acceptance of food and drink and entry into public places, including temples and scared places. These obstacles hamper for social uplifting and finally in economic improvement.

5.12 House Amenities and Telecommunications

The economic condition of dalit people in Pallikot VDC is very serious. Dalit community is so far from different types household equipments and telecommunication sources such as, radio, T.V., cassette player, solar system etc. in the context of Nepal having radio in Damai is 46.8, in Sarki 44.9 and in Sunar is 44.4.

Table 5.6: Household electronic/electric goods and telecommunication sources in dalit community

House Facility	No. of Household	Percentage
Having Radio	14	28
Having T.V.	7	14
Having cassette player	4	8
Having solder system	0	0

Table shows that about 50 percent haven't radio and other telecommunication, 28 percent dalit people have radio, 14 percent people own T.V. and only 8 percent people have cassette player/DVD player etc. None of the household had any alternative energy sources such as solar panels, biogas plant etc.

5.13 Social and Cultural Discrimination

Dalits are socially and economically disadvantaged group. Dalit people do not step into upper caste house such as Magar, Kshetriya, Brahmin's house. Dalit community eat the meat of dead carcass. The meat which does not cost anything is a delicacy as well as nutritious food for them because of this carcass eating practice, the peopled of the "high caste" groups look down up on the dalits.

The analysis of discrimination against dalit was based on different parameters such as

- Visiting homes of upper caste people
- Drinking eating at hotels and tea shops
- Buying goods from upper caste people
- Sharing of common sources of drinking water
- Attending ceremonies and parties
- Working together with upper caste people
- Going temples and religious functions
- Studying dalit children at school
- Traveling with upper caste people
- Participating in meetings

These parameters in terms of degree of discrimination were put into a scale of very high to none and comparative analysis was done.

Table 5.7 shows that very high degree of discrimination while going to the temples and other religious activities. High degree of discrimination was observed while visiting homes of upper caste people. A very little amount of discrimination was indicated while studying dalit's children at school and travelling with upper caste people. And it is medium level of discrimination in attending ceremonies and in participating in meeting

Table 5.7: Degree of Discrimination Against Dalits on Various Aspects

Aspect	Degree of discrimination											
	Very high		High		Medium		Low		None		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
Visiting homes of UCP	63	12	23	46	25	30	6	12	0	0	50	100
Eating at other's homes	7	14	10	20	28	56	5	10	0	0	50	100
Drinking/eating in hotels	3	6	5	10	15	30	15	30	12	24	50	100
Buying goods from UCP	3	6	4	8	7	14	14	28	12	24	50	100
Fetching drinking water	3	6	7	14	5	10	30	60	5	10	50	100
Attending ceremonies	9	18	12	24	23	46	6	12	0	0	50	100
Going to temples	30	60	5	10	12	24	3	6	0	0	50	100
Studying in school	0	0	0	0	8	16	14	28	28	56	50	10
Traveling with UCP	0	0	0	0	15	30	5	10	30	60	50	100
Participating in meetings	3	6	20	40	17	34	4	8	6	36	50	100

Note : UCP = Upper Caste People

Source : Field Survey, 2013

5.15 Feeling of Dalits

The research of the discrimination against dalits and their reaction was also assessed by summarizing their reaction into four categories such as, (1) no

reaction, (2) embarrassment and blushing, (3) become furious and show objection and (4) get angry and forceful reactions

Table 5.8: Measure of the feelings and responses of dalits to social discrimination.

Aspect	Degree of discrimination								Total	
	1		2		3		4			
	f	%	f	%	f	%	f	%	f	%
Visiting homes of UCP	22	44	13	26	10	20	5	10	50	100
Eating at homes of UCP	19	38	22	44	7	14	2	4	50	100
Buying goods from UCP	33	66	6	12	3	6	8	16	50	100
Sharing drinking water	36	72	7	14	0	0	6	12	50	100
Attending at ceremonies	24	48	26	52	0	0	0	0	50	100
Going temples	13	26	30	60	7	14	0	0	50	100
Working together	32	64	10	20	8	16	0	0	50	100
Studying dalit children at school	35	70	5	10	10	20	0	0	50	100
Participating in meeting	29	58	9	18	9	18	3	6	50	100
Traveling with upper caste people	41	82	5	10	4	8	0	0	50	100

From the above table it is indicated that most of the dalit people take it easily for social discrimination. However they indicated to react as per the initial two categories of reaction for the discriminations made while visiting homes of the

upper caste people, visiting at the homes of the upper caste people, eating at the homes of upper caste people and going temples and religious functions. Their feeling against discrimination is different as per different aspects.

There is low level of discrimination in some aspects like participating in meeting, studying in schools, but the magnitude of discrimination is high in other aspect like going temples and sharing common water sources with upper caste people, attending in particles/ceremonies etc.

5.16 Suggestions for Improvement

An attempt was made to get suggestion from the dalits themselves on how to get rid of these types of discrimination and improve their living standards via equality and by the feeling of being respected. Hence, collections of these suggestions are summarized into different categories. They are,

1. Nothing need to be done it will get changed through time
2. Don't know but something need to be done
3. Awareness programs need to be launched
4. Strong law is need to eliminate this type of discrimination

Table 5.9: Suggestions and responses of dalits to questionnaire about improvement of their living status, and decreasing discrimination.

Suggestion	Frequency	Percentage
1	11	22
2	14	28
3	12	24
4	13	26
Total	50	100

Source : Field Survey, 2013.

Table 5.9 shows that large number of respondents said something need to be done, it should be changed. Least number of dalit people said that "nothing need to be done, it will get changed through time." Some of the respondents said" awareness programs need to be launched.

Table 5.10: Suggestions of dalits for improving their livelihood

Suggestion	Frequency	Percentage
Provision of agricultural land	17	34
Income and employment generation	8	16
Scholarship for dalit's children education	25	50
Total	50	100

Source : Field Survey, 2013.

Major suggestions on how improvement on dalits livelihood is feasible were collected. Majority of the dalit respondents suggested for the scholarship for dalit children, followed by provision of income and employment.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

This study deals with the nature and causes of poverty in Dalit community at Pallikot VDC. This study is limited to ward no. 1, 2 and 3. It focuses in the nature and causes of poverty in Pallikot dalits, and degree of social-cultural discrimination against dalits. This research tries to portrait the overall picture of dalit community of Pallikot VDC ward no. 1, 2 and 3, where the study was carried out.

The entire results of this study are based on field work based on the field survey, by interview and participant observations. It was carried out on a 20 days long field visit. The main emphasis was given to find out the nature and causes of poverty, and the degree of social-cultural discrimination against dalits.

The research design consists of the combination of both the quantitative and qualitative data collection from both primary as well as secondary sources. Both descriptive as well as exploratory research designs were applied for the data collection, analysis and presentation of the data.

Purposive sampling tool was used to select the sample households. About 50 households were selected and it was categorized on the basis of age, sex, occupation, health, education and economic resources. The primary data were collected from the respondents with the application of structural and open-ended interview schedule.

Pallikot VDC has the heterogenous ethnic composition such as Brahmin, Chhetri, Magar, Kami, Damai, Sunar, Sarki etc. The main settlement area of dalit in this VDC is Sanopokhari, Paltung, Jhaidada, Khumbari, Baludada, Kafalthutta. Out of 313 populations of dalits in ward no. 1, 2 and 3 145 are males and 168 are females.

Out of sampled households of 50, 18 households (36%) were found to be moderate family size (5-7 members). Small family size (1-4 members) were found in 6 household (12%), 16 household (32%) were found to be large i.e. 8-10 members and 10 household (i.e. 20%) were found to be very large family size i.e. (11-15 members). Education wise analysis showed that most of the respondents have primary level education and more kids at the same level with total of 66.66 percent population in primary level of education. Percentage of people with higher level of education was found to drop exponentially as 6.66 percent dalit has passed SLC examination and only 1.6 percent of the population was currently enrolled in higher secondary level.

Out of total households of 50, 20 percent households were dependent on agriculture, 4 percent on gold related works, 14 percent sewing cloths, 8 percent on livestock and agriculture, 3 percent are dependent on footwear works and 28 percent weresolely dependent on wage labour.

Sizes of land holding were found to be very low in the dalit community. 50 percent households were found to have 1-3 ropani, 12 percent household had 4-5 ropani. Only 6 percent households (3 household) were found to own more than 10 ropani. About 30 households (60%) had agricultural production just sufficient for two months and 15 households (30%) had agricultural production sufficient for four months. About 99 percent household could not produce sufficient food for the

whole year. Wage labour and service in india was the major sources of income of dalit people.

The educational status, among the populations of the study area, was found very poor and pitiable. Large family size was common in dalit people because of the joint family system and lack of awareness in family planning. Dalit people of the study area are found less conscious about health status and lack awareness of its importance. Common diseases are ignored and not much care is taken in most of the cases. Unless they are seriously ill, they rarely visit health centers or clinics. There is one primary health post near this community and some private clinics run by community medicine assistants (CMAs).

Most of the dalit houses were traditional type, made up of mud and stone and only one house was made by cements and brick. About 6 percent houses were roofed with thatch. Dalit people spent a lot of money on food items and different kinds of festivals (i.e. 73%) but only 26.8 percent of the total expenditure was found to be spent on non food items such as cloths, education foot wear etc.

Appearance of dalit children was very unhygienic and there settlement area was filthy because of their poor living condition. These were the indication of poor living conditions, unhygienic food habits and poor sanitation within their communities.

Dalit community lagged far behind in having electronic items and means of telecommunications, 14 household (28%) have radio and 14 percent of the total household had television. Other sources of alternative energy were not found on those houses. The extent of social and cultural discrimination was huge. Discrimination and derogatory act of untouchability was fairly common in religious places, common water sources, public ceremonies etc. Surprisingly less

discrimination and differences existed at schools, public transportations and while dalit and non dalits were travelling together. To improve their livelihood the majority of the dalit respondents suggested for the establishment of scholarship for the dalit children followed by provision of income and establishment of employment opportunities and 17 respondents suggested for the provision of agriculture land to the dalit community.

6.2 Conclusions

Poverty has remained as one of the major epidemics of the rural area of Nepal. More than 82 percent people live in rural areas and most of them are engaged in agricultural sector for their livelihood. Most of the time these agricultural professions are based on traditional farming, have no modern equipments, lands depend on seasonal rain for irrigation, have no reliable supply of fertilizers and pesticides and overall productivity is not enough to support a family for a whole year or until the next crop is harvested. Therefore, we can say that the maximum percent of the poverty exists in agricultural sector.

Dalits are socially and economically disadvantaged groups. Educationally they are backward. There are many superstitions and ill habits deeply rooted in the dalit community. Lack of awareness poor hygienic conditions, poor sanitation, eating the carcass of dead animals and drinking excessive alcohol are some of them. But the rich and the educated dalits of that community are against carcass eating habits and excessive indulgence in alcohol.

The socio-cultural systems followed by dalits are similar to other non dalit Hindus. But they have their own socio-cultural and economic system too. Due to

their traditional occupation and far from the rest of the civilization, dalit are very poor. By origin, the Damais are the group involved in social entertainment such as dancing and playing panchebaja during several occasions and festivals, sarkis are involved in weaving bamboo basket and other bamboo stuffs (doka) and shoes work, kami are the iron worker along with agriculture. Due to very poor condition, dalit parents don't send their children at school in modern days the migration rate of service dalits as a migrant workers to India is very high.

The service in india is another important source of income of dalit people. Because of the lack of education they have no opportunity in the government or private jobs in Nepal. So Damai who do not want to continue their traditional occupations, are migrating to the different parts of India, seasonally, seeking unskilled jobs such as night watch man, household servants, drivers, hotel cooks etc. in private sectors. Also some of the dalit people are doing small businesses of gold as goldsmiths in a nearby market place.

On the basis this study it can be concluded that dalit have low land ownership Due to distribution of land and income they can't generate sufficient income to spend on education. They are unemployed they have no sufficient land and lack appropriate education. They lack any skills to do high paid works and can't start businesses as they don't have start up fund. This shows they are trapped in a never ending ditch of poverty unless government or some other organizations step in to help them. Self determination to change would be an important factor but such possibility is fairly small as they lack education and awareness.

They don't have enough access to the modern means of telecommunications, which would help to spread awareness about changing world and the human rights assured by laws.

From the field survey, it is proved that, most of people spend a large proportion of their income in liquor consumption, smoking, drinking and traditional occupation. But they don't spend on education. There is high disparities in the landholding in the study area because most of the poor household found to be less or marginal land holders. So we can say that dalit people in Pallikot VDC are in very poor condition. Social/cultural discrimination against dalit is also a source of problem of Pallikot VDC.

6.3 Recommendation

On the basis of the major findings of this study, following recommendations are made for the betterment of their situation and to alleviate poverty in the study area.

- Land is the main source of income so to increase its productivity proper irrigation facilities, agricultural credit, fertilizer and improved seeds should be made accessible. The traditional farming system should be improved and the modern technology should be encouraged.
- Large family size is another serious problem and a cause of poverty in the study area. So the awareness on the importance of family planning should be spread on the dalit community.
- To increase enrollment in schools and to lower the dropout compulsory education programs should be launched.
- Scholarships should be provided to those dalit children who can't afford to continue their study because of the poverty.
- Domination and exploitation by other castes on them should be checked with providing new job opportunities to create equality.
- Dalits are the backwarded groups of our country. So different awareness programs related to health, education, farming etc. should be provided.
- Different types of vocational trainings to upgrade and modernize their traditional occupations and hence to increase their income should be launched to uplift the economic condition.

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A Survey of the Causes of Poverty in Pallikot Village Development of Gulmi District in Nepal

1. General Information

Name of respondent :

Age :

Sex :

Occupation :

Ward No. :

2. Household Structure of family by age, sex and level of education

S.N.	Name	Sex	Age		Academic qualification	Caste	Occupation
			Male	Female			
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							

3. What is the main occupation of your family ?

- a) Agriculture b) service
- c) Labor d) Others

4. Types of house

- i) House made up of mud and stone
- ii) House made up of mud and stone with tin
- iii) House made up of cement and bricks with tins.

5. How much cultivable land does your family have ?

a) Cultivating own land

b) Ropani

6. Income from agricultural production.

S.N.	Crops	Cultivated land areas	Total education	Local unit price
1				
2				
3				
4				
5				
6				
7				
8				

7. Is your agricultural production sufficient to meet the family's consumption?

Yes [] No []

If no, for how many days/months ?

If yes, have you got any surplus ?

Yes [] No []

If yes, how much

What do you do with surplus ?

8. Food sufficiency

Sufficiency	Tick marks (√)
Less than 3 months	
3 to 6 months	
6 to 9 months	
9 to 12 months	
Just enough for 1w months	
more than 12 months (surplus)	

9. Health Sanitation

a) Infant mortality rate

Mortality	Age of dead	Died with mother or alone
Infant 1		

Infant 2		
Infant 3		
Infant 4		
Infant 5		
Total		

b) Child morality rate

Mortality	Age of dead
Child 1	
Child 2	
Child 3	
Child 4	
Child 5	
Total	

10. Socio-cultural discrimination

Discrimination	Degree of discrimination *	How do you feel**	How do you react ***	What should be done to be get rid off ****
While visiting homes of upper caste people				
While eating food at the home of upper caste people or with them ?				
While drinking and eating food in hostel or tea shop				
While buying goods from upper caste people				
While sharing common drinking water well or natural spring- tap				
In ceremonies of parties				
While working together with upper caste people				
While going to temples and religious functions				

While studying dalits children at school				
While interviewing for new jobs				
While addressing by the upper caste people with lower and upper caste people				

* Degree of discrimination

0 = None 1 = low 2 = medium 3 = high

** How do you feel ?

0 = its natural because we need to follow are tradition culture

1 = its bad they should not do like that

2 = Its very bad they should change their habits perception

3 = Its inclusively to bad they should be punished

*** How do you react ?

0 = I take it easily

1 = I feel angry and that is reflected through by force

2 = I turn into red but ask them to change their habits perception

3 = I become furious and quarrel with them.

**** What should be done to get rid off ?

0 = Nothing need to be done it will get changed with time.

1 = I don't know but something need to be done

2 = Awareness programme need to be lunched

11. Education level

Qualification	No. of members
Illiterate	
Reading and writing skill	
Upto grade 5	
Higher level	

12. Health condition

S.N.	Relationship with health	Sex	Age	Health ≠	Marital status @

≠ specify health

1 = healthy 2 = blind 3 = deaf 4 = disabled

@ specify marital status

1 = unmarried 2 = married 3 = divorced 4 = widow

13. How many times do you go in the health centres ?

14. House types/facilities

Types of facilities	Yes	No
Pakka house		
Kaccha house		
Pakka toilet		
Kachha toilet		
Cassette player		
Solar power		
T.V.		

15. Occupation level

Sector	No. of members
Agriculture	
Non-agriculture	
Under employed	
Unemployed	

16. Do you have any income sources of foreign currency ?

If yes, from where ?

-
17. Any income from handicrafts/worship coizardy ?
How much
 18. How many family members are involved in income generating programme?
.....
 19. Economically active members engaged in number ?
 20. Is your family's income enough to fulfill your general necessities (basic needs) ?
i) Yes, if any saving (Rs.....)
ii) No, if any deficit (Rs.)
 21. If income can't meet your familv's requirements, what are the main causes ?
i)
ii)
iii)
 22. Did you borrow last year ?
Yes [] No []
 23. Have you invested on landing ?
If yes,
i) How much did you land last year ?
ii) How much interest did you get from it ?
iii) Any deposit ?
 24. Satisfaction from health-post service ?
Yes [] No []
 25. What's your suggestion for reducing poverty level ?
 26. What type of help and incentive do you get from government and not-government institutions ?
If yes then, which type of help ?
i)

27. What is the main reason of backwardness of Dalit community ?

i)

ii)

iii)

28. Do you get any chance in local politics ?

Yes []

No []

29. Do you know about information right ?

Yes []

No []